

R. with proceeds
E P I S T L E S

OF

F A I T H;

OR,

SPIRITUAL LETTERS

ON

VARIOUS SUBJECTS.

THIRD PART.

By WILLIAM HUNTINGTON, S.S.

MINISTER OF THE GOSPEL AT PROVIDENCE CHAPEL; AT MONK-
WELL STREET MEETING; AND AT HORSLEYDOWN.

L O N D O N:

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EPISTLES OF FAITH.

MY DEAR FRIEND,

AS you received Christ Jesus the Lord, so walk you in him; and pay no regard to every *Lo here!* and *Lo there!* Such leaders were never strengthened, stablished, and settled upon the Rock of Ages; and therefore their ways are moveable. The burdened soul that is led to the Saviour, the dejected spirit that is settled on the Rock, feels his heart fixed, trusting in the Lord: and he is not to fly like a bird to the mountain, but to stand fast in the Lord. His strength is to stand still, and see the salvation of God.

The secret leaven of legal pride, rooted and spread in the heart, and a set of Gospel notions floating in the head, make a compleat and profound *Antinomian*, let the moral conduct be what it may. His heart is at Horeb, and his head at Zion. His soul is bound, only the tongue is free; and what the tongue advances, the feelings contradict. The understanding takes part with the tongue; while an unpurged conscience opposes both, knowing there

never was any divine application made to the heart: so that, in time, the accusations of conscience become too strong for the understanding; and, in order to obtain quietude within, such an one is obliged to bring the legal leaven out. Then light withdraws, and darkness succeeds; the holy commandment is turned from; and such a beginning in the dispensation of the Spirit withers away. The man that preaches to pacify a legal conscience, contrary to the light in his head, is said to *rebel against the light*; and only to *speake a vision out of his own heart, and not out of the mouth of the Lord*.

The Saviour always deals with such in a conditional way: "If ye *continue in my word*, THEN are ye my disciples indeed;" but, if not, they never were his disciples, only in SHEW. And the Saviour's conditions shew that he knows their hearts; and their forsaking his word makes them manifest to us. It is the Spirit of the Lord's mouth that quickens, influences, and instructs the soul; and it was the same mouth and Spirit that commanded and dictated the word of God: he, therefore, that speaks under a divine influence, speaks a vision out of the mouth of the Lord; while he declares to others what God has *done FOR* his soul, and *revealed IN* him.

We have many in our day, who are called God's children; and who call themselves servants of Christ, and of his church; and who procure the titles of such, secure a comfortable livelihood, and are had
in

in honour; who are no friends to the Redeemer, to his cause, nor to his family. "But surely I know that it shall go well with them that fear the Lord, with them that fear before him." God may, in time, raise up from among yourselves one that may be enabled to admonish, instruct, and comfort the little company. Two or three have the promise of his presence to the world's end; and every private worshipper shall find him a little sanctuary in every place where he shall come, if he seeks him in sincerity, and in faith. I know, to my soul's comfort, in whom I have believed; and be ye followers of me, even as I also am of Christ. The legalist rejects the *Mediator of the New Covenant*—and finds the *old Mediator* nothing but an *accuser*: "he accuses him before God." And *Moses's testimony* accuses him in his own conscience, and his countenance accuses him before the saints: and thus, "by perverting his way, he shall surely be known;" and, in time, his *conduct* shall accuse and reproach him for an hypocrite, even before the world.

They that are *partial* in the *law of Faith*, that are partial in the *law of Truth*, and who *corrupt* the *covenant of life and peace*, (which is the priestly covenant, or the covenant of an *everlasting priesthood*, in the hand of our great Melchisedec;) God declares, the Lord of Hosts declares, that he will *make them contemptible and base before all the people*. Read *Malachi*, Chap. 2. You have seen something

of this fulfilled already; and he that will observe these things, shall see more.

Tender my kind love to your mother; and tell her, I am glad that God has given her a son who aims at a future inheritance. Give my kind love to Walter; and to all that *rest* in the Saviour, who are *knit* together in love—while I remain,

Dear BRETHREN,

Your willing Servant,

In CHRIST JESUS,

PADDINGTON,
JAN. 7, 1791.

WM. HUNTINGTON.

TO

TO THE REVEREND MR. HUNTINGTON,

WINCHESTER ROW, PADDINGTON.

MY DEARLY BELOVED PASTOR,

I Have already given you so much trouble on several occasions, that nothing but the hope of receiving a word of advice could now prevail with me to write again. But what will not a distressed soul do, and where will it not fly, when the least prospect of gaining relief presents itself? And, truly, I am now distressed out of measure. What to do, I know not; for, do what I will, sin gets the mastery of me: in consequence of which, I have lost all hope of salvation from it; being such a wretched, self-condemned sinner, that I cannot believe there is any mercy for me. My besetting sin none but God and myself (without you guess what it is) know any thing of. But, though my falls into it do not bring a public scandal on the profession I make, yet that text, "Happy is the man who condemneth not himself in the thing which he alloweth," is sufficient, for my conscience does condemn me. "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit." Oh! my pastor, "the spirit of man may sustain the infirmities of the
A 4 " body,

"body, but a *wounded* spirit, who can bear?"
I think, dear Sir, you are well enough acquainted
with the lusts and corruptions of nature, to gather,
from the hints I have dropt, what my besetting sin
is; and, if you do not think me too far gone, the
favour of an answer shall be ranked amongst the
foremost of the many favours undeservedly re-
ceived by,

Your sinful,

Miserable Servant,

SACKVILLE STREET,
OCT. 1, 1790.

O. W.

TO

TO THE REVEREND MR. HUNTINGTON,

WINCHESTER ROW, PADDINGTON.

MY DEAR PASTOR,

A Week having elapsed since the date of my last, without receiving an answer from you, I am necessitated to conclude you (at least) think me too far gone indeed; otherwise, I think you would have presented some foundation for hope, or administered some cordial or other to my distressed, sin-sick soul. But, David-like, I look on the right-hand, and on the left, but no man seems to know me. Therefore perish I must, unless the Lord, in mercy, put forth his hand, and snatch me from the pit, ere it shut it's mouth upon

Your lost,

Sinful Servant,

SACKVILLE STREET,
OCT. 8, 1790.

O. W.

TO

TO O. W.

SACKVILLE STREET.

DEAR FRIEND,

AS I have two or three thousand hearers and correspondents, it cannot be expected that I can be at the back and call of every one. Visiting, receiving visitors, and answering letters, would more than take up all my time, without either reading, studying, or preaching. You know God is faithful to his word. If his children sin against him, he will visit their sins with the rod. If they backslide, they shall be filled with their own ways. If they sin through all the barriers of filial fear, and sin away their spiritual strength, the Wise Man says, they shall have no rule over their own spirit, but be like a city that is broken down, and without walls. By whom, or by *what*, a man is overcome, by the *same* is he brought into bondage. And it is but meet that he should feel the yoke of his own transgressions, and for a time be holden with the cords of his own sin, that he may be sick of his own ways, being filled with his own devices. A little of thy present exercise will serve to imbitter the works of darkness, to fill the vicious appetite with self-loathing, to cover thy face with shame and confusion, to make thy conscience sore, thy heart tender of God, and thy spirit
more

more meek. I have no doubt but the Lord will heal thee in his own time; but *my desire is that thou mayest be tried*, and then thy deliverance will be more thankfully received; delivering mercy will leave the deeper impression, and a sense of undeserved love will leave a more lasting obligation on thy weak and unstable heart. God has got more ways to keep us from evil than one. If constraining mercy will not *allure*, an army of terrors shall *deter*. If we sin away our *liberty*, he will lay us in *irons*. If we are not taught by the voice of love, we shall be instructed by a *strong hand*. If we will be nibbling at the devil's baits in a day of prosperity, we shall be given up to the buffetings of Satan, that we may be kept from performing his works in a day of adversity. If Paul is in danger of being lifted up into the pride of the devil, the fiery darts of the devil shall keep him humble. I think God has shut thy soul up in prison, that thou mayest be kept from evil, and not be suffered to bring a reproach upon him. When a man is laid by the heels, *his feet cannot be running to mischief*.

I have prayed for thee, and shall, if God permit, continue so to do; but still my desire is, that thou mayest be tried. Nor shall I pray for thy present deliverance, but for humbling grace, godly sorrow, &c. for, as thou art not fit to be trusted *abroad*, I think thou art much more safe in the *house of correction*.

rection. A man had better be employed in *beating hemp* than in *picking of pockets*. The former procures him a bit of *bread*, the latter a *halter*. The staff of life is better than a shameful death. I come to you with a rod, and you justly deserve it. Kiss the rod, and submit to Him that appointed it, and all shall be well. While I remain,

Yours in the service of CHRIST,

But not of Folly,

WM. HUNTINGTON.

TO

TO MR. B.

WELLWYN, HERTS.

TO ALL THE FRIENDS AT WELLWYN.

DEARLY BELOVED IN THE LORD, I WISH GRACE AND PEACE
MAY BE MULTIPLIED AMONG YOU.

YOURS I received, and have considered the things whereof you wrote unto me. Touching the authority of a minister, my judgment is this. If Christ was to send an angel from heaven unto me, I am fully persuaded that he would not come to be ministered unto, but to minister. I should err, if I thought him to be any thing more in office than a messenger of the Lord of Hosts, a ministering spirit to me, and my fellow-servant in the ministry. "They" "are all ministering spirits, sent forth to minister to" "them which are the heirs of salvation." But unto the angels hath God not put in *subjection* the world to come, whereof we speak. Nor hath he put the heirs of the world to come in subjection to angels neither. To us there is but one Lord, one Ruler, one King. Christ hath no copartners in his mediatorial empire. If the great apostle of the Gentiles was my pastor, he could not lord it over my conscience, only commend himself, or make an appeal to that court. Conscience is the principality of Christ; and none but Antichrist would usurp authority, or offer violence there. Paul was a servant
of

of Christ, and a servant of the Church for Christ's sake. If he follows Christ, I am to follow him; if he waits upon his Master, he is to be honoured with double honour; if he does the *work* of an evangelist, he is to be esteemed very highly in love for his work's sake; if he feeds me, I am to feed him; if I reap of his spiritual things, he is to reap of my carnal things; if he is as God's mouth to me, I am to be obedient by word and deed; but, if he cannot feed me, he hath no authority to starve me; if he cannot lead me on, he hath no commission to bring me back: *Let not the king hold too many horses, lest he bring my people into Egypt*, Deut. xvii. 16. And a preacher is to have no dominion over my faith, lest he bring me into bondage. The pastor that loves the Chief Shepherd will feed his sheep and lambs. He is a pastor after God's own heart that feeds his people with knowledge and understanding. He is a scribe instructed in the kingdom of God who brings things out of his treasures, new and old. And he that gives a portion to seven, and also to eight; is one that deals the doctrines, promises, and blessings of the Gospel, to the heirs of promise; and the commandments, threatenings, and curses of the Law, to the children of the flesh. The faith of such must be followed, considering the end of their conversation. An under-ruler in Zion, is one who can describe the liberties and privileges of the citizens; and a real labourer in the Lord's vineyard, is one that

that has first tasted of the fruits thereof; and therefore can describe the union that subsists between the vine and the branches; and what *clusters* they are that God calls bitter, and what clusters they are that have a blessing in them. God gives you the character of those who are ignorant of Zion, and blind to the way of the vineyards, in the following words: "The labour of the foolish wearieth every one of them, because he knoweth not how to go to [this] city." *Ecc. x. 15.* "And their portion is cursed in the earth, who behold not the way of [this] vineyard." *Job, xxiv. 18.* Consider what I say, and the Lord give thee understanding in all things. Follow not these, lest thou learn their ways, and get a snare to thy soul.

The devil never does more mischief than when he gets into a pulpit, with a grave countenance, a large wig, pompous speech, and subtle oratory; when he feels for the soft passions and unsanctified affections of fallen nature; tickling them with magic art, and calling for a few crocodile tears, which can never take away sin: when he calls the real joys of saints levity, and the operations of the Spirit enthusiasm; when holiness is made to consist in nothing but outward shew, and a decent carriage; when the name Jesus is only brought forth just to serve a base purpose, and then dashed from the mind and memory of the audience by a long conclusion and applica-
tion

tion of dry morality. "This is Satan transformed, " and such are his ministers transformed." 2 Cor. xi. 14, 15.

Satan beguiled Eve by a serpent; and such *scribes* are called, by the Saviour, serpents and vipers, because Satan uses them for the same purpose of *beguiling unstable souls*.

Thou art warranted to "go from the presence of " a foolish man, when thou perceivest not in him " the lips of knowledge." *Prov. xiv. 7.* Wisdom will ever be justified of her children; but a vile person is to be contemned by every citizen of Zion.

The preacher that hath not the doctrine of Christ, hath not God, let him be who he will. It is an honour to withdraw from, yea, to be cut off and cast out of any church, when the preacher and the congregation have done with Christ, if the person withdraws, or is dismissed, with a GOOD CONSCIENCE. Jesus never revealed himself, as the SON OF GOD, to the blind man restored, till he heard that the Rabbi's *had cast him out*. Many, in our days, who could find no rest in a dwindling congregation, nor any peace under a declining and degenerating ministry, have been comfortably received, as sons and daughters of the Lord God Almighty, when they have been separated, and come out from among them. The ministry that does not stir the soul up, settles it on the lees. If it does not enlighten you, it will
blind

blind you; if it doth not establish, it will stagger you; if it doth not enrich you, it will beggar you; if it doth not reveal Christ, it will obscure and hide him; if it gathers not to him, it will scatter from him; if it doth not quicken, it will deaden the soul. An uninspired preacher is one of Satan's rockers: and an unsanctified ministry is his mystical opium, by which he lulls souls to sleep in carnal security; and sends them out of the world in a lethargy, to open their eyes in hell. The Lord be thy guide and counsellor.

WM. HUNTINGTON.

B

TO

TO THE REVEREND MR. HUNTINGTON,

WINCHESTER ROW, ST. MARY LE BONE.

REVEREND SIR,

THOUGH at some distance from London, fame has not been silent about you, but has reached the neighbourhood in which I reside. About a year since, your "Naked Bow of God" came into my hands, which I read with pleasure, and, I trust, with improvement. Within these few days, a friend of mine lent me a book of your writing, "The Bank of Faith," printed in 1789. The remarkable display of the various providences of God to you, filled me with wonder and amazement. But there is one place in it, (page 164) which I cannot agree with. What I mean is, that concerning Dr. Priestley, whom you style *irreverent*, and suppose he will be served in another world as you served his works in this. Now, for my own part, I think this language favours of uncharitableness; and does not coincide with the words of our blessed Saviour, who says, (*Matt. vii. 1.*) "Judge not, that ye be not judged." I have always looked upon Dr. Priestley as a star which gilds with lustre our dissenting hemisphere. As I am noways partial to sophistry, but would like to see the truth set forth in it's proper colours;

colours; and, if I be in an error, should be glad to be convinced of it: therefore have sent this, to solicit an explanatory reason why you speak in that manner of the above-mentioned reverend divine. Forgive, Sir, the liberty I have taken; and, if you can spare time from your *great Master's work*, to write me an answer, shall esteem it a particular favour conferred on

Your humble Servant,

BURTON END, HAVERHILL,
NORFOLK, NOV. 25, 1790.

J. W.

TO MR. J. W.

SIR,

YOURS was brought to my hand—and, as you have requested a reason of my *assertion*, I comply with your request. The text that you have quoted, “Judge not, that ye be not judged,” is not applicable. *The spiritual man judgeth all things, but he himself is judged of no man.* We are not to judge according to appearance, but *to judge righteous judgment.* We are to judge of a false prophet by his false doctrine: “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” “He that condemneth the just, and he that justifieth the wicked, are both an abomination.” The latter is wrong judgment, the former is right. “The natural man discerneth not the things of the Spirit of God; nor can he know them, because they are spiritually discerned.” And, for my own part, I never heard nor read that ever Dr. P—— pretended to have been born again of the Spirit of God, for he denies the self-existence of the Holy Ghost; consequently, could never expect conversion, regeneration, or any tuition, from him. I never heard or read that he ever made any pretensions to these things: therefore he must be destitute of faith, for *faith* is produced under the operation

operation of the Holy Ghost; it is a fruit of his. In this case, he must be in unbelief, as all men by nature are, and such are condemned already—therefore to justify such a one is an abomination. To the law and to the testimony we are to go; and if a man speaks not according to this word, it is because there is no light in him—for, as was before observed, “By a man’s words he is to be justified, and by his words he is to be condemned.”

I believe in my conscience, and to the best of my knowledge, that there is not one *doctrine* of the Bible, which is essential to salvation, but what Dr. P—— has awfully perverted. He has brought in damnable heresies; and, by Divine permission, and as a just judgment upon the wicked, he has been, and will be, the destruction of thousands. *Seducers shall wax worse and worse, deceiving, and being deceived.* If this charge be false, find out one *doctrine* that he has fairly stated agreeable to the oracles of God; and, if God permit, you shall have an answer to it. Had Dr. P—— been tossed on the billows of wrath, even to distraction and madness, and that at times for years together, as many of the elect have been; and had he been delivered, by the revelation of Christ to his soul, as Paul, and others; he would acknowledge, with compunction of heart, the distinct personality, essential and eternal divinity, of that great Deliverer.

I found, by deep experience, that no mere *creature* could make infinite satisfaction to vindictive Justice for my sins; and that neither *man* nor angel could perform an *obedience*, (Rom. v. 19.) nor bring in an *everlasting righteousness* (Dan. ix. 24.) by the *imputation* of which all the spiritual seed of Abraham should be justified, (Gal. iii. 6, 7, 8.) Which seed is some out of every nation, kindred, people, and tongue. But the mighty God, the Prince of Peace, hath done it; and upon this *Foundation* my soul has been fixed, blessed with peace and a good hope through grace, for these seventeen years past; nor shall Dr. P——, or the *gates of hell*, ever prevail against this Rock. This is the Doctor's stumbling-stone and rock of offence: and they that stumble and fall here shall be snared, broken, and taken; or, as the Saviour says, *Upon whom this Stone falls, it will grind him to powder.*

Three distinct persons in the Godhead, the divinity of the Saviour, justification by faith in an imputed righteousness, regeneration by the Spirit, redemption by the Saviour's blood, and peace by his all-sufficient sacrifice; are some of the truths which God revealed to my soul; and these are truths that shall never be overthrown, but shine with divine rays through every false gloss, and will shine for ever. These truths I have been enabled to enforce ever since I knew them, and to which God has set his seal to the conversion and regeneration

tion of hundreds, if not of thousands; which is what Dr. P—— could never say, nor any one of the Arian or Socinian gang; nor was one soul ever converted to the faith of Christ by such men. God never sets his seal to a lye, nor confirms an usurper in an office assumed. God never sent any man to preach the everlasting Gospel till he was endued with the Spirit of Power from on high. The Gospel is a dispensation of the Spirit, not of the letter; the letter killeth, but the Spirit giveth life. Uninspired men *run*; but God has not sent them, and therefore says they shall not profit his people at all.

I have no human learning, Sir: what I have is what God revealed, made known, and applied to my own soul; whose kingdom stands not in human wisdom, nor in WORD, but in power, in righteousness, peace, and joy in the Holy Ghost. Without which power, men are sure to stumble upon the dark mountains. And the Doctor errs, not knowing the Scriptures nor the POWER OF GOD. And no wonder, when God has “hid these things from the
“ wise and prudent, and revealed them unto babes.” And it was “for judgment that the Saviour came
“ into this world, that those that saw not might see,
“ and that those who see might be made blind.”

As to any expression of mine *savouring of uncharitableness*, I wonder not at it's appearing so to you. However, I believe it *savours* of TRUTH. He that denies the Lord that bought him, brings upon him-

self swift destruction; and he that sends a sinner to the *grave* with a *lye* in his right-hand, is the most *uncharitable* being of all the human race, for he shuts up the kingdom of heaven against men. *Into the heavenly Jerusalem shall nothing enter that loveth and maketh a lyé*: and he that adds to the words of Christ, entails upon himself all the plagues that are written in his book; and he that takes from his word, forfeits all claim to eternal life, and the blessings of heaven, *Rev. xxii. 18, 19*. And I do insist upon it, that Dr. P—— has perverted almost, if not altogether, every essential truth of the Bible. If you have long viewed the Doctor as a star that gilds with such lustre our dissenting hemisphere, your hemisphere is very far gone from the true light. We greatly differ in judgment: for, was I on my death-bed, with the tribunal of heaven in full view; and an appeal was to be made to me, to mention, with the testimony of *truth* and *conscience*, the most presumptuous sinner that I knew existing in this nation, I should and would pronounce with my dying breath, that the greatest enemy to truth, and the most *perilous state* of soul that I ever read or heard of, is that of Dr. P——; nor should I expect any *reproof* or *rebuke* for such a dying confession, either from God, Scripture, or Conscience. If you would like to see the truth in it's proper colours, you must pray the *Sun of Righteousness* to arise and shine upon you. It is in his light that we see light. He is my
everlasting

everlasting light, my God, and my glory. And, if he shines, you will know the truth at once, for Christ is the Truth and the Life. He is the *truth* of all the ceremonial types, the *end* of the Moral Law for righteousness, the *substance* of the everlasting Gospel, the true God, and eternal Life. Plead his promise, Sir—All his children shall be taught of him; all his sheep shall hear his voice, and receive eternal life from him, who is the Resurrection and the Life. And, if he should shine upon you, you would own at once that the darkness is past, and the true light now shineth; and no more call light darkness, nor darkness light; but you would see the *Doctor* to be “a wandering star, to whom is reserved the blackness of darkness for ever,” (*Jude*, 13.) and say, as Paul did, “that if Dr. P—, Paul, or an angel from heaven, preach any other Gospel than that which Paul preached, let him be ACCURSED.”

It was with some reluctance that I sat down to answer yours, because the Scriptures aver, that if a man receive not the truth, in the love of it, God sends him a STRONG delusion, that he may believe a lye, and be damned: and, where this appears, I find a backwardness to interfere. If God gives a man up to his destruction, the Spirit will not suffer a man to reclaim him: “He that despises the word, shall be destroyed; and he that errs from the way of understanding, shall remain in the congregation of the dead.”

If

If you would like to see the method in which God taught and led me, it is published in my book intituled, "The Kingdom of Heaven taken by Prayer." And, if you chuse to read the Letters which I have published, you will see his *teachings* in the testimonies of many more, who have prayed to Christ as God, and have been heard, answered, and delivered, as well as I. If you reply to this, "Don't *produce your strong reasons against the King of Jacob*, but bring plain Scripture proof, and "then I shall understand you:" I solicit no favour but this, that you will overlook the imperfections, as I have not time to write it over again; therefore must send it in the rough. And farther, that you would spread this before my God and Saviour, and ask him who are his servants? who are in the right? and whose testimony is to be credited, Dr. P——'s, or *mine*? If you do this, you will act as you ought to do, and as a sincere enquirer after truth should do. That you may so proceed and succeed, is the prayer and desire of, Sir,

Your willing Servant,

In CHRIST JESUS,

N^o 29, WINCHESTER ROW,
PADDDINGTON, DEC. 2, 1790.

WM. HUNTINGTON.

P. S. We

P. S. We have no Arians, Socinians, nor Sebellians, that ever were regenerated, renewed, born again, or called by grace to the fellowship of Christ. None of these gentlemen ever could produce any such testimony. Therefore your confidence can only stand in the cunning craftiness of a natural, carnal man. And, as God is true, and every man a liar, adhere to the former, but pay no regard to the latter: for it is written, "Curst is the
" man that trusteth in man, and maketh flesh
" his arm; and whose heart departeth from
" the Lord."

TO

TO THE REVEREND MR. HUNTINGTON,

WINCHESTER ROW, PADDINGTON.

REVEREND FATHER IN CHRIST,

HAVING been disappointed several times lately of an opportunity for a little conversation with you, I beg leave to drop a few hints on this sheet of paper, the substance of which I might have mentioned to you personally last Sunday, when you kindly asked me in the vestry, how I came on. Had I given you a direct answer, agreeable to the frame I was then in, I should have told you that I had been going back, instead of pressing on, till I found myself in a *dry land*. My harp had been hanging on the willows for near a fortnight; and I doubt not but you might see by my countenance, that I was got where the songs of Zion can never be sung. As to the Law, that genders to bondage; I once thought that this was so dead to me wherein I was held, and that I was become so dead to that by the body of Christ; and that you had espoused me to so good a husband, and being really married to him, who is raised from the dead; that I should never be so entangled by it again—but I find by woeful experience, that let me but wander from Jesus, wherever *Moses was buried* matters not, he is sure

sure to find me out. This was the case lately; and I found, to my cost, *that the motions of sin, which were by the Law, began (in a great measure) to work in my members, to bring forth fruit unto death.* My heart began to fret against the Lord; and, instead of feeling a grateful sense of his unmerited love to me, or being able to praise him for what he had wrought in me, or done for me, or to bless him for the exceeding great and precious promises he had made me in Christ Jesus, and to trust in him for all things, both for time and eternity; I was almost ready to curse the day of my birth; complained of my hard lot; and, fool-like, called my own folly, the workings of unbelief, and the suggestions of Satan, the work and trial of faith. The light of God's countenance was exchanged for the darkness of the old veil: my soul had lost sight of her darling object; the end of my race, and the glory promised, were hardly thought of, or looked for; while the difficulties of the way were pored over, encreased, and magnified into ten thousand unsurmountable hills; and every object around me was either quarrelled with, or idolized, and made a rival to the Saviour; and even my poor wife did not escape the scourge of my tongue, for I told her she bore the infallible marks of a reprobate. In short, Sir, I was miserable, and determined to make every body else so; and had I, at certain seasons, met with you, and discovered your heart to have been happy by the
chearfulness

cheerfulness of your countenance, I much question if all the esteem and affection I have for you would have been sufficient to have prevented me from endeavouring to have made you as wretched as myself. Sin was regaining it's former ascendancy, and every evidence I had, or ever had, for a time out of sight; and I secretly quarrelled with you, last Sunday morning, at chapel, in my heart, because you did not, in your sermon on Ephes. iv. 14. make use of the pap-spoon with which you used to feed me so much formerly; for I really wanted to know again, whether I had received the blessed earnest you spoke of, or not: and here I wished you to come down as low as you possibly could with truth, and which I was glad to find you, at times, doing formerly. However, I have to bless the Lord that matters were all made up in the evening. The union was close and sweet; my soul returned to her rest; my harp was put in tune; I came singing all the way home, and my spirit has been as happy as it can well contain almost ever since. God help me highly to prize my liberty, and to stand fast in it!

Severe as this discipline seems, and dreadful as it is to be under, I know the Lord saw it necessary. I would sooner beg him to let me have it, (if it did not totally deprive me of my rationality) rather than be suffered to take a part of the Gospel upon trust; or be left to talk like a fool with the many thousands who believe in London; who, I think,

are

are no better than the Jews at Jerusalem in Paul's days, who are all zealous of the Law; seek to get life from the ministration of death; and vainly strive to produce a course of acceptable obedience to God by adhering to that as a rule of life, which stirs up all the natural corruptions of the heart, calls forth the native enmity of the mind against God, and curses them and their performances day and night, without intermission. However, they will talk nonsense till God convinces them of their folly one way or other. And the instruction he is pleased to give me with his strong hand, I believe I shall firmly stand to. Which may he grant, for his own glory, and my soul's present and eternal good: and, under the influence of his Spirit and grace, ever to prove myself

Your obedient Son,

In the Faith of the GOSPEL,

J. ELVY.

P. S. My principal intention, when I began this, was to tell you an instance of your Book having been blessed to a young man in the country, a near relation of mine, who came to London, and heard you for the first time last Sacrament Sunday; when you was remarkably led to speak many words in season to his soul. I have much reason to bless God for the work; but must defer particulars till another opportunity.

TO

TO MR. ELVY,

Nº 165, IN THE STRAND.

“**W**HAT, my son? and what, the son of my
 “vows, and mine own son in the faith? Give not
 “thy strength unto women, my son; nor thy ways
 “to that which destroyeth kings.” Thou art mar-
 ried to *Wisdom*. “Let her be as the loving hind,
 “and pleasant roe; let her breasts satisfy thee at all
 “times, and be thou always ravished with her love.
 “And why wilt thou, my son, be ravished with a
 “strange woman, and embrace the bosom of a
 “stranger?” Cast out the bond woman; God
 warrants not polygamy. *Moses* is an accuser: and
Hagar is a disturber of the household of faith; *he that*
hideth her, hideth the wind, and the ointment of his
right-hand, which betrayeth itself—and it betrayed
 itself in you. No healing unction comes from, nor
 operates by, legal bondage. God ministereth not
 the Spirit by the works of the Law; nor does Christ
 profit the soul while it looks there. The earth-
 quake, the wind, and the fire, will find him out that
 goes to Horeb. Rebellion, the chains, and a dry
 land, are all the spoils that are taken from thence.
 Keep thy back on that mount, my son. Set thy face
 Zion-ward, and thou shalt go from strength to
 strength; and, in passing through the valley of
 Baca,

Baca, the well of salvation shall supply thee; and Christ shall descend, in a preached Gospel, like *rain that filleth the pools*, and makes the barren heart a springing well. "They go from strength to strength, "till they appear before God in *Zion*.—Blessed is "the man whose strength is in God, and in whose "heart are the ways of *Zion*: they shall dwell in "God's house, and be still praising him."

I am glad that your poor wife came off so well as she did, that she had no other scourge laid on but that of the tongue. The Law worketh wrath, and death too: Sarah herself was in no better humour, under the government of Hagar, than you was under the yoke of Sinai. I would as soon meet a bear bereaved of her whelps, as meet a child of God entangled with the yoke of bondage; for he will not spare in the day of vengeance: and while the wrath of the Law, and the corruptions of his heart, are at war, "he will not, he cannot, rest contented, though "thou givest him many gifts: for jealousy is the "rage of a man;" and spiritual jealousy is "*coals of juniper*, a fire that hath a vehement flame."

Secret things belong to the Lord, my son; but what is revealed belongs to us, and to our children after us. Christ Jesus is revealed to us, and the good-will of God in Christ Jesus concerning us is revealed also: but the sepulchre of Moses is hid; the death and burial of Hagar are concealed. *The ark of the covenant is gone, and nobody knows where;*

neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more, Jer. iii. 16. The two tables of stone are lost and gone, and it is not revealed what is become of them; but Christ Jesus remains, the All in all: therefore seek no sepulchre but that into which thy sins were cast; no *ark* but Christ, the Mercy-seat. Nor have thou any thing to do with the killing letter of the Law; keep that *fast nailed to the cross of Christ*, (Col. ii. 14.)—having no power over you, who are under Grace.

It is high time, my son, for thee to have done with “spoon-meat.” I have fed thee with milk; but now thou art able to digest strong meat; “for he that useth milk is unskilful in the word of righteousness, for he is a babe.” However, I hope and trust these jaunts to and from Zion to Horeb will be sanctified, and give thee a knowledge of different climates, and an experience of the influence of different air, and make thee careful and tender in feeling after the softest climes. When Israel refused the waters of Shiloh, that went softly, God brought upon them the overflowing rivers of Assyria: they refused the government of David’s house, and therefore God bowed their necks to violent princes. When the yoke of Gospel obedience is not prized, the yoke of legal bondage is soon felt. When a close adherence to the Mediator slackens, the accusations of Moses come on; and such an one finds the

Wife

Wise Man's saying true, *A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.* But it is a son that causeth shame, by perverting his way, that is to feel the rigorous rule of this servant Moses.

I wish the Law would serve all the advocates of Moses as it served thee—then we should have a little more contention for the faith once delivered to the saints. But, alas! alas! they have not got the Law; the commandment has not come with power to their hearts; they play with the term *Law*, but never felt the war; they see the letter, but are insensible of the sentence; the hand-writing is before them, but the bondage is not felt in them; they contend for the precept, not being galled with the yoke; they admire that covenant, being ignorant of their chains, and all for the want of *life*. Should God ever quicken them, and permit the wrath of the Law, and the carnal enmity of their minds, to meet together in their souls, they would soon renounce the plea of the pharisee, and adopt that of the publican, "*God be merciful to me, a sinner!*" Until this is the case, nothing but vain jangling can be expected from them. A contention for counterfeit holiness, and a course of secret wickedness; human pride, and Divine displeasure; self-righteousness, and the wrath of God; confidence in the flesh, and the curse of the Law; always go hand in hand. God

hath joined these together, and no man shall put them asunder. One of the worst enemies to the power of godliness under heaven, and the most desperate invader of the rights and privileges of the saints, is a bond-child in a sheep's-skin, or a hypocrite in Zion. Farewel, my son.

Ever thine,

In the Truth of the GOSPEL,

WM. HUNTINGTON.

To

TO THE REVEREND MR. HUNTINGTON,

WINCHESTER ROW, PADDINGTON;

REVEREND AND DEAR SIR,

IT may be that you will receive this with some degree of satisfaction, notwithstanding all my doubts and fears to the contrary. I have had a particular desire to see you, or to write to you, ever since the 14th of November last, to inform you of the glorious deliverance God was pleased to favour me with under your ministry. Perhaps you will say, "What prevented your writing or seeing me?" I thought that, if I could see you, my conversation would be so contrary to yours, that you would not have patience to hear me talk; and, if I wrote, the style would be so poor, that it would not be worth your while to read it over, or that you would have no patience with it. I sometimes prayed earnestly to God, that he would be pleased to throw you promiscuously in my way; then I thought I should have a sweet opportunity to begin with you. At other times, I thought I would way-lay you going home from your chapel; but, upon the back of that, came fear of giving you offence. And, upon the whole, I can compare myself to nothing so much as to a cask filled with new ale, close stopped, having no vent, and ready to burst, if you will allow me the expression.

Dear Sir, I humbly crave your pardon and patience; and I will tell you, that I have lived here going on ten years; and the first three or four years, I had continual doubts and fears about succeeding in business, so as to be able to live in credit, and to pay every one their own. I often thought, that if these fears were done away, I should be the happiest man living. Soon after, these doubts and fears left me; and you must know, Sir, I began to grow saucy, not minding trifling customers; and, at leisure moments, I looked round me, and said to myself, "I think I have got so and so in stock:" then compared debtors against creditors, and supposed them to be about equal; that is, I thought I had about as much owing me as I owed; which brought many vain wild notions into my head; such as, having no occasion to confine myself so much to business—for to this day, I can say, I never wasted one hour. However, God was pleased to shew me better things: for, I believe, the first time I had these vain thoughts, this text of Scripture came with so much power to my mind, as to make me stagger, *What does it profit a man, if he gain the whole world, and lose his own soul?*

For near two years, (as is said in the Young Man's Companion) Custom became a cruel tyrant; and, the more I built upon false hopes, the closer I was pursued by the above text; till, at times, it made me so cross and churlish, that I offended many of my customers;

customers; and, to this day, I have the name of a cross, ill-tempered man. However, (to make use of your words) Conscience did it's office, and I was forced to church; and strove to bring all the forms of prayer to my own feelings, but without success. As for the preacher, I have not the least word to say against him, for I believed him to be a minister of the Gospel, (as far as I could then judge) under which God was pleased to open my understanding in some measure, and to shew me the plague of my own heart. This inward work took up all my attention; insomuch, that if any neighbour, who went to the same place, accosted me going home, (which was often the case) with a "Good morning to you; what a rapid increase they make in building!" I knew not what they said, but would often call upon them for their question while they were waiting for my answer; and I was as compleatly miserable as it was possible for a creature to be, notwithstanding all my false hopes that I had been hanging upon. What ailed me, I knew not; and I believe, had it not been for the fear of being damned, I could have put an end to my existence.

The first thing that I generally did, when I came home, was to pick a quarrel with some of my family: then, to appease conscience, had recourse to bottle and glafs. I remember, about this time, I spent a great part of one Lord's day with two *wise men*, as the world calls them; and, at that time, I thought

so too. I well remember, they repeated many passages of Scripture, and then turned the meaning of them into shocking ridicule; and, for my own part, I hardly knew at that time what it was that they called Scripture. However, (to my shame I speak it) I remember being in a passion the next day with my Maker, and accusing him with ingratitude and injustice, for not making me so wise as they were; for I was not at all able to join in conversation with them, but sat like a fool (as I thought) in company with men of wisdom. As for the name of a *Methodist* at this time, it was as bad to me as a blasphemer of God's word would be now: and as for you, and your congregation, was of all others the most despicable in my eyes; for, thought I, a preacher, and no human learning, or no learning at all! none of our forms of prayer! which none but the most mad and vile would deny the usefulness of! And likewise your wrong way of giving the Sacrament! not knowing that God meant me to take it the first time at your hands. Under such strange ideas as these, Sir, I should have been very sorry for the hem of my garment to touch you, or any of your followers, for fear of infection. However, as God is pleased to work all things after the counsel of his own will, he was pleased to alarm me more than ever under a sermon at our church. The text was the speech of Manoah's wife to her husband: *But his wife said unto him, If the Lord were pleased to kill us, he would*

not

not have received a burnt-offering and a meat-offering at our hands; neither would he have shewed us all these things; nor would, as at this time, have told us such things as these, Judges, xiii. 23. Those words have many a time since been very comfortable to me in times of temptation. I do think the text was well handled: for I appeared, under the discourse, as black as the tents of Kedar; and was too heavy laden to support myself under the load; and so fearful that any of my usual companions should get hold of me, that I took my road across the field where no path was; and, when I was got far from any person, so that I knew none could hear me but God, with a half broken heart, and a flood of tears, I called loudly upon God, in the following words, as near as I can remember: "O Lord God, thou best knowest
" what ails me; thou knowest my heart is like the
" troubled ocean. What do I want! what is it I
" want! Pray, God, give it me, for none but thou
" canst. Is it Christ? Surely it is Christ that I
" want!" And never shall I forget how boldly Satan stepped in immediately, with such blasphemy! and set the Saviour that was to comfort me, and has comforted me, in so mean a light before me, that tongue cannot express it; and as though a voice had said, "Will you bemean yourself to think any thing
" of so mean a figure as Christ!" And, after setting him before me, the most despicable figure that ever eye beheld; nay, more so—for I don't suppose the
best.

best artist living could draw or make any thing so frightful, though in some measure like the human species—I never can forget, neither the devil's plot, nor the spot of ground. I should have added—Says Satan, “Can you suppose, that Mr. so and so, “and Mr. so and so, those wise men, would bemean “themselves to think any thing of that mean figure “Christ,” &c. &c. After the conflict was over, which might be near ten minutes, I went home; though, had I not been in fear of damnation, I would as soon have gone to meet death: however, the best comfort I then knew of, was the usual one, the *bottle and glass*.

Now the fulness of time drew near: for, in the afternoon of the same day, sitting with my wife only in company, I said to her, after about one hour's thinking of it, “There are two preachers in London I have a desire to hear.” Says she, “Who “are they?”—“Why, your favourite *Berridge*, and “the much talked of *Huntington*, the *Coalbeaver*; “for, I think, there must be something particular “in him.”——Dear Sir, I hope I shall not offend you, for I cannot write the truth without what I have said. My wife answered, “Well, so do.” And after tea, the same evening, off I set to hear you, unknown to any person living but her, for I could not bear for any person to think I would go into a Methodist-chapel: so I went, more like a thief than any thing else, looking back, supposing all my neighbours

neighbours watched me. When I got near the door, I made as though I meant to pass by. When opposite, I looked back, and thought none saw me, and in I shot, and went into a *free seat* upon the left-hand from Riding-house Lane. All the time of singing the two hymns, and your prayer, my time was spent in making remarks. However, when you had taken your text, and said about two or three words, I never remember, since I drew breath, receiving such a shock. I have been electrified, but that was only bodily, but this shook both body and soul. I did not intend, when I went, to tell any person where I had been: but that intention was done away; for I was impatient to get home, that I might tell how I had been surprized and entertained. I thought the following week very long. I much wanted Sunday evening to come again. When the time came, I went into the same seat, and found myself more and more satisfied. The Sunday evening following, I went again, and God was pleased to open my understanding to a greater degree: for, just as you concluded, I was upon fainting away with the power of the discourse; I had just strength enough to get into the next house. Luckily for me, I was acquainted with the people; and I asked for a little brandy, which they gave me, and asked me, "what Mr. Huntington had said?" I told them, a thousand times more than ever I had heard before, and a thousand times more than I thought was in the
power

power of man to say; and my answer was mixed with many tears. By this time, the brandy, the words, and the tears, had eased me a little. After this, my desire did not abate to hear you, but the contrary. I took two tickets for the gallery: and, however strange and shameful it may appear, I sat, for many months after this, (as is common for people in the Church) as if there was no preaching at all. After which time, God was pleased to take me in hand again, and effectually convinced me that no good thing dwelt in me. I was now able to understand what true doctrine was; and, the more I heard it, the more I wanted to hear it, notwithstanding it was, as it were, tearing me limb from limb. But God kept me to it; and I had a desire to know the worst of myself, not knowing where it would end. Still matters kept getting worse and worse; insomuch, that the whole Bible stood point blank against me, and my God appeared more angry than it is possible to describe: and when I said my prayers, if I might have had all the world, I durst not have called him my God, or my Father. It was usual for me to ask God to enlighten my understanding, that I might know my heart. And I likewise petitioned for you, as well as I was able, till at last I durst not ask God to shew me my heart any more; for I thought God, in answer to my prayer, opened my understanding, and shewed me such depths of iniquity, that if I preferred another petition, and it was answered, I should
not

not be able to stand it, for, of late, I had been all but fainting under every discourse I heard.

At this time an acquaintance came to my house; and I was always ready to hear what any person said of you, and of your doctrine, and of the Scriptures; and took every opportunity of setting them to talking. I asked this old *Arminian*, what he thought of the word of God? As for you, he could scarcely bear your name; and God's Book, he said, was only part truth. He being a person whom I took to be a man of sense, he stripped me of all. And a most miserable week I had of it! At every opportunity, I was praying that God would be pleased to conduct me where the truth was preached. "It must be at "Church," thought I, "and there I must go "again." When Sunday morning came, I went out, not knowing whither I went, praying God to send me where he pleased. While I was thinking, I was got almost to your chapel before I knew where I was. I then thought it was God's will that I should go there: and sure enough it was; for, had you known my case, and what the old *robber* had said, you could not have trimmed him more; which made me more happy than I had ever been before. But, after this, I never came away without my flogging. And I remember taking great notice of the people shaking of hands, smiling, and dropping into comfortable conversation, when service was over; which did not at all please me, for it was almost

most all I could do to keep my hands off them, I so envied them their happiness.

One day, going out of the chapel with my hat in my hand, (for it is usual for the men to put on their hats as soon as you have done) an old woman accosted me in the following words: "Ah! you are a good man, for not putting on your hat." Which so enraged me, by calling me good, that I knew not how to contain myself, or to keep my hands off her head. I said to her, "How dare you call me good, seeing there is none good but God? You are a fool." This was in the month of October last; by which time God had, by your mouth, made me to know that there was nothing good in me; and that all that was worth having must come from Christ, notwithstanding my former contending for Self, as a party concerned.

One Sunday night, I think the last day of October, being in private prayer, I was never more blest with freedom of access to God. I was enabled to say to him, that I was ready to submit to his will, be it what it would: self, and every thing short of him, was quite out of the question. I do assure you, Sir, it was strictly as I tell you. I felt, at the same time, as though all my strength was going from me; and the blessed moments that succeeded, words cannot express; for, while on my knees, Jesus Christ came to me, by the power of his Spirit. I felt such a frame, and heard a *rushing*, just as though a cart-load

load of dry straw was drawing in at my room-door. This shook my whole frame. The Lord immediately took possession of my heart, and I was more sensible of it than I am able to express. I caught hold of the bed-post, and cried out, "*My Lord and my God!*" and then walked about the room, laughing for joy. Had any person heard or seen me, he would have thought I was mad. Notwithstanding I had got hold of my dear Lord, I could not keep him; for in less than two days, I think, I had lost him, and all my comfort. Then it was Satan's turn; who told me, it was all imagination. But the text before-mentioned was now very comfortable to me—*Had he been pleased to have killed us, he would not have shewed us all these things, nor have told us such things as these.* And I said to myself, "I think, if God meant to send me to Satan, *he never would have brought me to life again.* You will, perhaps, think this bringing to life again strange: but, however strange, it is as plain to me as any other part of this letter; and I will tell you about it.

When about nine or ten years old, I had a bad fever, which lasted, I think, about five months. So very ill was I toward the last month, that every day was expected to be my last; and one day, nothing would serve me, but I would get up, notwithstanding all entreaties to the contrary. I was got up, and sat upon a low seat, with my head upon my kind mother's knee. Soon after, she perceived me change,

as if for death : and I remember, as well as if it was but yesterday, that I thought I was going to depart; desired my mother not to fret; was going to say more, but could not, as my utterance was gone. Then I became as a dead corpse : I was taken to my bed ; and several people were called in to see me, who made preparations for laying me out. I lay in this state about an hour ; and, when breath was perceived, and I spoke, none of the people would believe it; and, in about half an hour, I was so altered, that you would scarce have known I ailed any thing. You know, Sir, it was only for our Saviour to say, "*Lazarus, come forth!*" and it was done. 4 JY 59

I humbly beg your pardon for taking up so much of your time, particularly with the last observation, as not being a part of my subject ; but must beg your patience a little longer. If you remember, Sir, upon the fourteenth of November last, in the morning, you took your text from *Isaiah*, Chap. xiv. Ver. 10, 11. "*Fear thou not, for I am with thee. Be not dismayed, I am thy God, I will strengthen thee,*" &c. From which text, however, you did not preach, being led quite away from it in your introduction. When you had finished, you said you had taken a text, but had not preached from it. You did not often serve us so; but, as God should help you, we should have it in the evening. So dead was I under this discourse, that I don't know that I was able to carry home scarcely a word, not knowing that

*This one Member was all that was said
of the 2^d part of the Epistles of Faith
as appears in the next annexed*

L I S T

O F

MR. HUNTINGTON'S WORKS.

	<i>s.</i>	<i>d.</i>
1 ADVOCATES FOR DEVILS REFUTED	1	6
2 ANSWER TO FOOLS	1	0
3 ARMINIAN SKELETON	3	6
4 BANK OF FAITH, fifth edit.	2	0
5 BARBER, Part I.	1	6
6 BARBER, Part II.	1	6
7 BOND-CHILD brought to the Test	0	6
8 BARRY's Election before Time	1	6
9 ——— Mystery of Apple Tree	1	6
10 BREATH of the LORD, and the Sieve of Vanity	0	6
11 BROKEN CISTERN	1	6
12 CRY of LITTLE FAITH, second edit.	0	6
13 COALHEAVER's Cousin rescued from the Bats	1	6
14 Supplement to Ditto	0	2
15 CHILD of LIBERTY in legal Bondage, second edit.	1	0
16 COAL-HEAVER'S CONFESSION	0	4
17 DAUGHTER'S DEFENCE	0	6
18 DIMENSIONS OF ETERNAL LOVE, third edit.	1	0
19 EPISTLES OF FAITH, Part I. 8 Numbers	4	0
20 ——— on Popish Controversy, Part II. 8 Numbers	4	0
21 ——— Part III. 1 Number	0	6
22 EXCOMMUNICATION	1	0
23 FEEBLE DISPUTE	0	6
24 FORTY STRIPES for Satan	1	6
25 FREE THOUGHTS in Captivity	1	6
26 FUNERAL of ARMINIANISM	1	0
27 HIEROGLYPHIC PRINT, Ground Plot and Key	13	6
28 HISTORY OF LITTLE FAITH	4	0
29 INNOCENT GAME for Babes in Grace	0	6
30 KINGDOM of HEAVEN taken by Prayer	4	0
	31. LAW	

LIST of MR. HUNTINGTON'S WORKS.

		s.	d.
31	LAW ESTABLISHED by Faith	1	0
32	LAWYER'S COMPLAINT	0	3
33	LETTER to CALEB EVANS	1	6
34	—— JOSS	0	2
35	LETTERS on Ministerial Qualifications	1	0
36	LIGHT SHINING in DARKNESS	4	0
37	LIVING TESTIMONIES, Vol. I.	5	0
38	Ditto, Vol. II.	5	0
39	LYING PROPHET	1	6
40	MODERN PLASTERER detected	1	0
41	MORAL LAW not injured by the Everlasting Gospel	1	6
42	MOSES UNVEILED in the Face of Christ	1	0
43	MUSIC and ODOURS of SAINTS	1	0
44	MYSTERY of GODLINESS	1	6
45	NAKED BOW of GOD, a new edit.	0	6
46	POOR CHRISTIAN'S last Will and Testament	0	6
47	RULE and RIDDLE, Part I.	1	6
48	Ditto, Part II.	1	6
49	SATAN'S LAW-SUIT, or the Justification of a Sinner	3	6
50	SPIRITUAL SEA VOYAGE, third edit.	1	0
51	SERVANT of the LORD described	1	0
52	SHUNAMITE. A Poem	0	6
53	SPIRITUAL BIRTH. A Poem	0	3
54	SPOILS taken from the Tower	0	6
55	TIDINGS from Wallingford	0	2
56	UTILITY of the BOOKS, and Excellency of the Parchments	4-JY 59	0 6
57	WAY and FARE of the Wayfaring Man	0	6
58	WISE and FOOLISH VIRGINS	1	0
59	ZION'S ALARM	0	4
60	—— ORNAMENTS	1	0

